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THE RACE PROBLEM

ONLY an Englishman can understand, and then perhaps not very clearly, why jockeys and cricketers can be Knighted and not, as yet, footballers. The involutions of what is socially permissible in this selection are apparently accepted without question by the general public. Perhaps someday there will be a Sir Stanley Matthews or a Sir Billy Wright, as there is now a Sir Gordon Richards and a Sir Len Hutton, but certain subtle social changes will have to occur for this to happen. For that matter, only an Englishman can understand, perhaps, why there should be an Honours list at all, after the manner of his own country.

One thing is certain, social circumstances of a peculiar character are built into the British social structure, as other circumstances are built into other nations elsewhere: they make the British a peculiar people, as other nations are peculiar elsewhere—which brings us to the colour problem.

A Difficult Situation

Not long ago a Unitarian congregation in London were startled to receive at their usual Sunday morning service an influx of West Indians, who far outnumbered the customary congregation. The whole atmosphere of the service without intention on anybody's part was transformed. The West Indians were not Unitarians; their participation in the service introduced a new note difficult to assimilate; the minister found himself preaching to a congregation suddenly transformed from a well-known one of familiar members and visitors to one predominantly West Indian. The situation was well understood. It was expected that the visitors would eventually use as guests the church building for their own services in the evening. They had tried and failed to get a building elsewhere. They now use the church for their own worship, which is very different from Unitarian. Their attendance at the Unitarian service had been a gracious anticipation of this event. But if this event had not taken place difficulties probably would have arisen.

The difficulties would have arisen because the West Indians, as the British, are a peculiar people, with their own innately understood way of doing things — doing things in this instance in religious worship.

Although there is a division between the two congregations meeting in the same building, there is friendliness and understanding of an entirely unselfconscious nature. Colour is not thought of. The spokesmen of the West Indian congregation frequently say in public that the Unitarians have shown them what Christianity means. Mutual agreement was found between two peculiar peoples by the simple recognition of peculiarity. If this had not been recognized under some blanket description of Christianity or brotherhood, plain facts would have created plain difficulties. A given situation, particular to a certain place and setting, was accepted and transformed into a mutual integration that would have been impossible upon the supposition that there were no differences.

Unitarians and Jews

The same Unitarian congregation, during the war, when their building was blown up, was given ungrudging hospitality by a neighbouring Jewish Congregation. As a result of a recent fire the neighbourly Jews are in some difficulty. The Unitarians have been able to offer them their buildings for certain purposes. The buildings are in almost daily use. There has been no fuss or demonstrative "Christian spirit" about all this. No one has looked at it in that light. It has all been conceived in general matter-of-fact religious decency.

No one has ever dreamt of asking the Jews, West Indians and Unitarians, who now use the same building, to combine. That would have an air of comedy about it. Integration, without the use of that mighty word, has taken place, but it is on a level of acknowledged difference. It is no doubt true that this neighbourly charity has deepened religion for everyone concerned. But the accustomed peculiarities of different cultures remain. What one of the contributors to the Social Service Supplement this week calls "foundation man" has been found in easy acceptance of differences without the slightest difficulty. A deep friendliness, even of unity, has been found by an unperturbed acceptance of cultural peculiarities.

In Los Angeles

We print this week an extract from a recent sermon preached by the Rev. Stephen Fritchman to an American Unitarian congregation in Los Angeles. The moving extract will speak for itself. It too deals with the problem of colour and religious difference.

But it is right to assume that the problem in Los Angeles is different in situation and structure from that which presented itself to a Unitarian congregation in London. One can guess that it is different in Los Angeles from other American cities. This problem has to be settled in various environments and against changing backgrounds wherever conscience recognizes its existence.

It is doubtful whether any universal theory can settle it anywhere in a universal manner. All men in Christian terms are the children of God, and in humanistic terms all of the same fundamental nature, but to assume that religious, national and racial traditions make no difference, and are to be ground together, is to ignore the obvious expressions of the spirit through which humanity tries to speak.

There surely can be, if needs be, an integration of difference, instead of assuming that this does not exist. And this integration must be carried through by conscience in as many different situations as there are religions and social cultures.

THE CHALLENGE OF INTEGRATION

By Stephen H. Fritchman

(Taken from an address delivered by the Rev. H. Stephen Fritchman to the Los Angeles American Unitarian congregation.)

I HOPE all of you gathered here feel some of the elation that is in my own heart to-day. In no previous observance of Negro History Week in this church have we had so much to give us great hope and courage. For all of the shadows in the picture, we shall observe this morning in our discussion that there is a bright sun shining. There is good reason to believe that seven years from now, on the 100th anniversary of Abraham Lincoln's Military Edict of 1863, known as the Emancipation Proclamation, the Negro people of this country will enjoy the freedom that Edict was designed to give them, and which they enjoyed for so brief a period during Reconstruction. I hope to be alive for that observance, and if circumstances permit, to be with you for a celebration of inspiring magnitude. I have mentioned this date before, but never did I feel so hopeful that it will be a great reality.

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The decision of the Supreme Court over two years ago, which made segregated public education illegal, was, in my opinion, the greatest event since the end of World War II. It triggered a whole new series of events which have made all America do some fresh and sober thinking, so that at every dinner I attend, every barber shop I enter, every plane or bus trip I make, I find our fellow citizens discussing the new era of reconstruction and its problems. To be sure, there is a new period of nullification also, but it must be seen in its proper perspective—a resistance movement of desperate men. The people of America, both Negro and white, are now talking and acting, as they should have been doing for 93 years, about the urgency of completing the Emancipation. It is of this new effort for freedom that I wish to speak to-day. I especially am thinking this morning of the white Americans, millions of them who are coming for the first time to a serious consideration of American democracy as it affects racial justice. No man can say what particular events had the greatest effect in bringing this new consideration about; they were many—but the total result is undeniable. We begin to see light. We as white Americans begin to breathe fresh air. Our bottled up guilts and hostilities are being purged. For many millions there is an unconscious conviction that our long cherished words about America as a home of equality may before too long coincide with reality, coincide with daily facts. These millions of white Americans of whom I speak are beginning to understand not intellectually only, but with their hearts, with their deep emotions, the profound prophecy of Dr. Du-Bois in his *The Souls of Black Folk* written in 1903: "The problem of the 20th century is the problem of the colour-line, the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea."

It is no easy joy which I feel to-day. I know that more than a decision of the high bench in Washington started the new reconstruction. I know it is no bloodless revolution that we are witnessing. You and I are all too conscious of the blood of Emmett Till, the blood of George Lee, of Lamar Smith . . . and many, many others. The only difference now is that the bloodshed is not hidden and left unmentioned in the press. It is seen on the pages of the *New York Times* and *Newsweek* and *Life*. It is noticed in the Senate chamber in Washington, it is observed in union halls, CIO and AFL. It is observed, albeit reluctantly, by bishops and rabbis and pastors of every faith. It is observed in college classrooms and in women's clubs from coast to coast. What is new is the resolution of the people of this country, a resolution born of many motives and reasonings, that three centuries of accumulated injustice must end, that every implement of government must be employed to insure its end. No Utopia is imminent. The human heart will not be transformed into that of an angel overnight. Hatred will not vanish in the twinkling of an eye. But in the seven years ahead we have a right to believe that if we are diligent enough, the legalized discrimination, the court-sanctioned prejudice will be ended. The Negro people will then have the same protection against injustice that other citizens possess; no more, no less. And this is now visibly possible to the American people, not as a dream but as the price of survival and self-respect as a nation. This end of law-supported hatred and its evil practice is now in sight.

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I am delivering no abstract address to-day, spoken from an Olympian height. You and I in this church share the inspiration of the new development in the Negro emancipation struggle as one of our deepest shared ideals. Eight years ago we had no Negro members. To-day, we have many. This change was long overdue, and is no cause for vanity or boasting. But I think a part of our unity and growth in these past years has been found in our formal actions and our daily practice as a church, to make this a place where Negro and white, foreign born and native born, Asian and European, South and North American can find a community of purposes and satisfactions. I am proud that a United Press story out of Atlanta, Georgia, hit the papers of the nation on February 3, saying that the Roman Catholic and the Unitarian churches have taken the longest steps toward racial integration. It was a story pointing out the lethargy of the churches in practicing integration in their own life, but it did point to progress generally and especially to the two bodies mentioned. You here in this auditorium had something to do with that story. Many Unitarians in the United States have played a part in our recent integration programmes, and all deserve their share of appreciation, but our eight years of effort here to make this a place without a colour-line is a part of the picture.

WHAT IS CHRISTIANITY?

By Dr. Alfred Hall

(Dr. Alfred Hall was present at the famous lectures from which a famous book, mentioned below, was compiled. In the following article, and in a concluding one next week, he recalls the occasion.)

THE Liberal Protestant interpretation of the teaching of Jesus may be said to have reached its peak in 1900 by the publication of Adolf Harnack's Lectures, *Das Wesen des Christentums* (The Essence of Christianity), translated into English under the title, *What is Christianity*. As I heard these Lectures, save a few of the last which deal with the Gospel in History, the Editor has asked me to give an account of the man and his work.

I was the only Englishman in Harnack's seminars during the semester of 1899. There was a Welshman, my friend Morgan Jones, who had just finished his course at Mansfield College and later became the Principal of Bangor Independent

College. We had decided to join forces and live under the same roof. We were later joined by an American Presbyterian, and in our discussions by two German students. It was arranged that a fine of one pfennig should be paid for every English word spoken. After each lecture we compared our notes and met for discussion later in the evening. We learnt that other groups had been formed for the same purpose. The Lectures were delivered from very few notes, and we thought that this would be our one chance of possessing any record. But an enthusiastic listener took them down verbatim, and thus rescued them from the ephemeral existence Harnack had assigned to them.

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The Lectures excited the keenest interest throughout the University. Students of all the Faculties flocked into the Lecture Hall to hear what the "renowned Professor" had to say on the subject. Only a few months earlier another professor had charged Harnack with subversive teaching to the detriment of evangelical faith, and the affair grew to such proportions that Kaiser Wilhelm II had to interfere. He interviewed the accused and was so impressed by him that he issued an order that Harnack must be allowed to lecture without hindrance. In the German preface to the Lectures it is stated that "about six hundred students" were present. But the Lecture Hall had 660 numbered seats, which were all occupied. The students who arrived last, though they were early, had to be content to stand on any space which was free. They were leaning against the walls, filling the window sills and blocking the doors. Others were sitting on the low platform from which the Lecturer spoke, endeavouring to take notes in books which rested on their knees. I recall that my seat was 150 and it had my name on it, but I had always to arrive half an hour before the lecture began to make sure of it.

Prompt to the minute Harnack appeared and the students at the door made room for him to pass. He was greeted with loud applause and stamping of feet. He bowed as he stepped on the platform and took a few notes out of his pocket. He wasted no time over introductions. As soon as he reached the desk, he said "Gentlemen," and in thirty seconds he was in the midst of his subject.

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Harnack was of medium height, slim, wiry and erect. He was so straight that no one would have supposed that he spent his life poring over books. His hair was brushed back over a long and powerful forehead. His nose was aquiline, his cheeks thin and his chin firm, though tapering. His eyes were bright and looked out thoughtfully and piercingly from behind his spectacles. His appearance was that of a scholar, though it surprised me at first, for he was far removed from anything I had been accustomed to regard as German. I remember reading that his ancestry was partly Russian. The face fascinated me, for it was often very animated, though its distinguishing characteristic was great strain.

Usually he lectured without a note. In dealing with a period of ecclesiastical history he was most fluent. Dates and events came in their right sequence, and he never halted, wandered or drivelled. Sometimes he came from behind his desk, leaned on the corner of it, and talked in an intimate and friendly manner. He was the most eloquent University lecturer I heard.

He was at his best in his seminars. There he was at one with his students, and encouraged them in the liveliest manner to express their opinions on passages under discussion. Among the twenty students who gathered round the table were some brilliant men. On two occasions he accepted interpretations and surrendered his own. There were few dull moments and occasionally his humour called forth bursts of laughter.

There were some unforgettable moments during these Lectures. I recall especially how he said, "Gentlemen," and then paused and asserted with emphasis and repeated, "Jesus Christ desired no other belief in his person, and no other attachment to it than is contained in the keeping of his commandments". This was followed by the words as recorded in my notebook, "A doctrine to fix eyes on himself Jesus never founded. . . . This feeling, praying, working, struggling individual is a man who in the face of his God also associates himself with other men". (See pp. 125f.)

But while Jesus did not try to fix eyes on himself, his immediate followers laid the stress on his person and decided the trend of future doctrine. This was due to their controversy with the Jews, which immediately arose after the death of Jesus, concerning his Messiahship. That was the main subject of contention. The Apostle Paul wrote to the Church at Corinth that he resolved to know nothing among them save that Jesus was the Messiah and the Messiah was crucified. That explains why he rarely refers to the words of Jesus.

(To be concluded.)

COMMENT

Sexual Relations

THE charge of looser sexual relations at the present day is difficult to counter, and the decline is obviously the result of a reaction against the false shame and secrecy that has covered the subject for so long a period, so that a more serious attitude can be looked for when the influence of that reaction is spent. I was struck, just before I wrote this paragraph, by a statement about Carlyle, contained in a report of Mrs. K. Tillotson's Warton Lecture on the relations of Matthew Arnold and Carlyle. Arnold summed up his radical objection to Carlyle in a letter written on the occasion of Carlyle's death: "He was always 'carrying coals to Newcastle' . . . preaching earnestness to a nation that had it by nature, but was less abundantly supplied with other things." I pin my hopes to that earnestness of which Matthew Arnold here speaks, for I feel that in this respect there has been no decline. Any misgiving on that score arises, I believe, from the inevitable perplexity and vacillation of leadership when society enters, as we are entering to-day, into a concatenation of circumstances to the meeting and conquest of which our past experience gives so little guidance.

Automation

The more automation is discussed, the more difficult appear the problems that it poses for modern society. Few thinking people, whether trade unionists or not, would like to see the unions so weakened that they are unable to protect the workers. The automobile section of the International Metalworkers' Federation has lately held a conference at Paris at which trade union delegates from Australia, the United States and twelve European countries endeavoured to draw up a specific trade union policy on automation. Among other changes that automation is bound to introduce is one that concerns the structure of the unions themselves.

The report prepared by the Federation's Secretariat pointed out that as automation dilutes or eliminates many skills, the demarcation between skills and crafts will become blurred, so that there may arise a tendency away from "craft unionism" to wider industrial organization in collective bargaining. A few higher skills may be created, but these will be filled by the younger men; but so far as the rest are concerned wages incentives, piecework rates, shift work and so on will demand a complete revision. The conference suggested that workers can be safeguarded by guaranteed wages, improved unemployment schemes, lower retirement ages and higher pension rates; but it is fairly clear that the situation is very difficult and complex.

Another great social problem which will be created by automation is the enormous increase of output that it makes possible. Extensive mass production demands proportionately extensive markets. Before the war, the economic nationalism which aimed at self-sufficiency in manufactures came to grief when up against narrow national markets. That tendency

will be more pressing when automation becomes widely adopted. The United States, Russia, China, and India will be up against no difficulty on that score on account of their great size and population; but whether nations like Britain and France can hold their own economically in the age of automation is questionable, and it is at least possible that they will be forced to seek inclusion in a United Europe in order to secure the markets and economic security which can be secured only within a wide area of unrestricted trade.

Segregation and American Interests

Where before the war, the bias in American law courts was on the side of race discrimination, the tendency to-day is to break down segregation rules in many fields. As a recent writer has put it, however, "Legally almost every barrier assaulted by Negroes in their battle for civil rights has fallen. The gap comes in enforcement". Election officers still do tricks with voting registers, and devices are still found to exclude Negroes from juries; and in education, to which the attention of the outer world has been most closely directed, not even a token start has been made towards the enforcement of the Supreme Court's mandate in the most vital regions.

There is, however, one way in which racial antagonisms in America are most prejudicial to American trading and political interests in Asia. One United States Information Service employee at Singapore has complained that a good part of his work was to explain away treatment of American Negroes. It appears to many Asians as a result of newspaper headlines that Negroes are being persecuted all the time in the United States, so that they are often non-plussed when they find Negroes working in important posts in the foreign services of the United States. One Negro so situated described a typical Asian reaction to his own position as being: "What are you doing here? Why aren't you at home being persecuted?" All of which shows how very complex indeed is the racial position in America, and how content one must be with very slow progress against segregation, so long as the progress is real. It is very natural, of course, that there should be this colour link between an Asian and an American Negro, for the Asians under colonial domination were often treated as second-class citizens. They know exactly, therefore, how the American Negro must feel.

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

IT is a happy arrangement that the General Assembly meetings are held in the spring, and so often are accompanied by the sun.

Close after the Assembly follows the Hastings Musical Festival, an event which brings many visitors to the town and gives a joyful lift of the heart to many of the residents.

I always get well ahead with household affairs and other responsibilities during the first three months of the year so that these two momentous events can be enjoyed to the full with a free mind and without that aggravating sense of having to pay afterwards for the pleasures received. The memories of the General Assembly still linger, certain moments yet retaining their glow, and during the Musical Festival I was constantly struck by a similarity of experience. As in all periods of happiness there are peaks surmounting all others and which instantly come to mind in reflection. To me the most memorable concert was that devoted to the music of Vaughan Williams and Gustav Holst and what a privilege it was to see Vaughan Williams himself and to hear him conduct two of his works. There were a number of school children present and we wondered when in future years the work of this composer will be understood in all its significance if they will say with pride, "I heard Vaughan Williams conduct his own works when I was a girl". There must have been many who said that of Beethoven. Then at the same concert, under the baton of Sir Adrian Boult we had an unsurpassed performance of Holst's *Planets*. There were, of course, other outstanding performances but that evening will remain the most memorable of a most happy festival which started and finished in lovely spring weather.

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To obtain the fullest experience from a meeting of a religious community or a festival of music there must, I think, be a certain preparation. How can we go to a service of worship or a concert with minds full of the trivialities of the regulated day and expect a transporting, rapturous experience? We cannot suddenly enter the spirit of worship and music; there must be a paving of the way before we make entrance into the holy of holies. And as the fidgeting and chatting of people before a service is an abomination, so is the latecomer, the noisy eater of sweets, and the loud voiced chatterer before a concert. How rewarding we should all find it if we could "centre down" whilst the orchestra tunes their instruments in preparation for the music!

I was impressed this year both at the Assembly and the Musical Festival by the quality of the young people taking prominent parts. Although one missed at the Assembly the grand elders who have meant so much to the movement as a whole, and similarly one grieved that certain of the older artists were not playing at the Festival, still, there is promise and invigoration at the presence of the younger people who will gradually become the leaders in their particular avenues of expression. There was at both gatherings a rich sense of fellowship with those participating in the experience, and at a concert in a small town there is a warmth in the recognition of friends and fellow townspeople.

It is understandable that most of us who are no longer young cling to the established and well-loved musicians, just as there is a tendency to lean to the familiar in religious form, but should we not always, however old we are, keep our minds and hearts open to the new, the unfamiliar, and so help to nurture fresh conceptions? This is as important in a religious faith like ours as it is in our attitude to contemporary music. Youth and age will aways be critical and impatient with each other, and we were delighted to see in the London Philharmonic Orchestra the balance of all ages, enthusiasm and experience giving of their best. Alec Robertson in his introductory talk on the programmes concluded by saying that such festivals are like candles shining in a naughty world, and we might say that our churches too are little lights glowing in the darkness, and only kept bright by the love and loyalty of each member.

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During that happy week of music and on the loveliest of spring mornings I read these lines of Amiel which said so much of what I was feeling. "Magnificent weather. The morning seems bathed in happy peace . . . it is as though a benediction were laid upon us. . . .

"In these heavenly moments the cry of Pauline rises to one's lips. 'I feel! I believe! I see!' All the miseries, the cares, the vexations of life, are forgotten; the universal joy absorbs us; we enter into the divine order, and into the blessedness of the Lord. Labour and tears, sin, pain, and death have passed away. To exist is to bless; life is happiness. In this sublime pause of things all dissonances have disappeared. It is as though creation were but one vast symphony, glorifying the God of goodness with an inexhaustible wealth of praise and harmony. We question no longer whether it is so or not. We have ourselves become notes in the great concert; and the soul breaks the silence of ecstasy only to vibrate in unison with the eternal joy."

Retirement

The Church Committee, Lancaster, have received with great regret the resignation of their Minister, the Rev. Lot Hall. They have placed on record their sincere appreciation of Mr. Hall's services to the Church and Sunday School, over the past ten years, with their good wishes for many happy years of retirement.

UNITARIAN SOCIAL SERVICE

AFTER FIFTY YEARS

By Arthur Peacock

(Hon. Secretary, Union for Social Service—Social Service Department of the General Assembly.)

AT the recent annual meeting of the Union for Social Service a sentence in the annual report was challenged. It read as follows :—It has been a matter of concern to the committee that present day tendencies suggest that interest in social service is waning among Unitarians.

A questioner asked, "What are the grounds for this assumption?" "Is there evidence to suggest that this is true?" "Is it not a fact that many individuals in local churches are rendering service in fields of social service to-day?"

The sentence was neither written hurriedly nor without deep consideration. It was the outcome of observation over a period of several years. It was written in the hope of stirring the membership to a livelier concern in these matters.

That it was justified was shown very strikingly on the day of the G.A. annual business meeting. Six minutes were found for a resolution on capital punishment, one of the living issues of the day. No time could be allocated to an emergency resolution dealing with the prize bond proposals initiated by the Chancellor in his Budget. At the same day there was a lengthy debate on a resolution dealing with new ways of collecting denominational monies; a debate that continued so long and over so many trivialities that delegates became restless and bored.

Had the matters under review been seen in their true perspective the desirability of Unitarian opinion being registered on this contemporary problem would have been recognized. We would then have been the first conference of Christian people to record an opinion. As it is from our community there is only silence. The views of Anglicans, Congregationalists, Methodists and Baptists have since been indicated in vigorous terms.

It is this kind of situation that compels the view, and the charge so often made against Unitarians to-day, that they are hesitant to relate the vital principles of their faith and belief to the crucial issues that challenge men's lives in our present rapidly changing society. It is this kind of situation that depresses so many of our young people and occasions feelings of frustration among younger men in the ministry.

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How very different was the situation fifty years ago, in the year 1906 when the Union for Social Service was established! In that year social service problems were the main concern of the National Conference of Unitarian and Free Christian Churches (one of the bodies which merged into the General Assembly on its formation in 1926). The feeling that existed in the churches at that time concerning "the need for the strong presence of the religious motive in the ideas which would have impact on the solutions to such problems" was such that a special resolution was tabled by Rev. Philip Wicksteed and seconded by Rev. Henry Gow. It read as follows:—

> "That this conference approves the foundation of a Union, the object of which shall be to develop the consciousness of social responsibility among the members of our churches, and to press upon them that the urgent need of (1) careful study of the social problems of modern civilization, (2) and the undertaking of definite practical work towards their solution."

The resolution was accepted unanimously. During Whitweek of that year, following various preparatory talks at Manchester College, a meeting was held in London at which a constitution was framed and the Union's objects declared. A programme of activities was outlined.

The years which followed saw the sponsoring of summer schools—the Union was among the first bodies to have such gatherings—the publications of syllabuses, pamphlets, study guides, supplements to *The Inquirer*, and at one period, a quarterly journal. The invitation to individuals interested in social service in other denominations to participate in these schools led to the birth of the inter-denominational conference on social service and this in turn prepared the way for the great Birmingham conference in 1924 on Christian Politics, Economics and Citizenship.

To this, and to other bodies that subsequently came into being, and in which Christians of different households came together for social study, Unitarians made a considerable contribution. The records of the Union, particularly between the two wars, show that it was very much alive. The Churches were actively co-operating with the Union. Individual Unitarians were actively serving on numerous civic and voluntary agencies.

Since the termination of the second world war the Union has not gained its earlier virility. To ensure that its work became integrated with that of the General Assembly it was reconstituted and a scheme launched which provided that the Union's committee of five members plus five representatives of the General Assembly would constitute the Social Service Department. The Union retained its individual membership, and church affiliations, and the income from these remained as previously the source from which the revenue for the work was obtained.

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The pattern of work in recent years has consisted chiefly in organizing conferences in co-operation with District Associations on such matters as "Christianity and Communism," "Spiritual values in Industry," and "Politics," "Human Relationships," "Incentives"; in publishing social service supplements to *The Inquirer* and various small pamphlets. The major project has been the preparation of a report by a Commission whose members were charged with the task of working-out the social implications of a free religious faith. This was published under the title "Men and Women in Society" and attracted a good deal of attention. It was the basis of study by a number of local church groups and branches of the women's league. At the same time the report failed to stimulate the interest which the Union's committee envisaged.

The fact is that in the new social situation brought about by the welfare state, where responsibility for social service in so many fields has passed from voluntary initiative to public service, many people in the Churches have felt that the Church generally had left to it only a very restricted opportunity for continued effort. It has been suggested that social conditions have improved so radically that the crusades of former years have reached fulfilment. Work, for instance, such as that which promoted the Domestic Missions of the 19th century, in which Unitarians participated so freely, no longer offers a field for service in quite the manner that it did. Yet while there is a measure of validity in this argument the fact remains that the changed social conditions of our time have given rise to new and fresh problems and that these call for Christian thinking and for social action.

The Social Responsibility Department of the British Council of Churches exists for this very reason and the General Assembly of Unitarian and Free Christian Churches has representation on its Committee. This body has issued important documents on industrial relationships, gambling, Sun-

day work, race relationships, and is striving to focus thinking on problems the existence of which is indicative of the sickness of contemporary society.

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It is, for instance, specially concerned just now in its thinking with "Common Christian Responsibility in Areas of Rapid Social Change". The consideration provides four heads. (1) responsible citizenship, political emancipation and action. (2) village and rural life. (3) problems of urbanization including the effect of industrialization on social goals and human values. (4) the impact of foreign enterprise and international assistance involving the study of the forms of foreign enterprise and international assistance conducive to healthy community life.

There are occasions when Unitarians and Free Christians engage in criticisms of their orthodox brethren and some are reluctant for the movement to identify itself with such interdenominational endeavours. Criticisms are directed too against the "other worldliness" emphasis that characterizes neo-orthodoxy. Care needs to be taken to ensure that liberal religion does not itself develop a similar emphasis. It can happen so easily if the concern with the study of the philosophy of religion, of doctrinal development and reinterpretation, gain such concern that the deeper issues that touch the common, simple, universal outgoings of the human heart are forgotten. The renewal of the power of religion in contemporary life demands that its message be directed to modern man in his present predicament—as Dr. Amos Wilder has put it recently—"in his many sided actualities, in his human relationships, economic harassments and psychological scars and maladies, as well as to what we call his spiritual need which is inseparable from all of these". "It demands that religion must speak to man as did the early Biblical writers as 'a man and a son of man and a son of woman: and as a father and a neighbour, and a citizen and a craftsman and a breadwinner'."

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It is the recognition of this fact that causes us at this time to urge upon Unitarians a deeper concern with the social implications of their free religious faith. Our denomination represents as much a cross-section of society as any other and to argue that its particular ethos prevents the expression of opinion on social matters in a corporate way is sometimes little more than a poor argument to cover up complacency and indifference. There should be no difficulty in formulating Unitarian thinking on these major problems of this day and age.

During the present year it is hoped to help this desired thinking and study by producing several social service supplements to *The Inquirer* with the theme "Unitarians face a world of crisis and change". Two conferences dealing with "A Theology of Race Relations" are planned. The first will be held on Saturday, July 14, at Unitarian College, Manchester. The second is planned for Sheffield during October. Steps are being taken to initiate a commission which will take up

(Contd. top of following page.)

UNITARIANS FACE A WORLD OF CRISIS AND CHANGE

I. DIVORCE

Comment on the recent Royal Commission

By Alderman J. Thackray, J.P.

(Mr. Thackray has been active in public life in St. Helens for many years. He has served on the local authority and on the magistrates bench. Mr. Thackray has been specially interested in the work of the Marriage Guidance Council.)

THE long awaited Report of the Royal Commission on Divorce and Marriage, 1956, has at last appeared, and the interested public has reacted to its proposals and findings according to their own attitude to the social problem as they see it.

The complexity of this social problem is reflected in the fact that the Report runs into 400 pages. These pages bear ample testimony to the forthright desire of the members of the Commission, disagreeing as they do on many vital issues, to tackle the problem as one for which society must assume responsibility, and for which it must attempt to find the remedy.

Various bodies have been called upon to give evidence, organizations of widely differing aims and aspirations. The religious bodies have been strongly persistent in defending the strict observance of the marriage ties; others have been quick to press for radical changes in the marriage law. One critic of the Report, representing The Progressive League, has expressed profound disappointment that this report "which took five years to compile and cost £30,000 to produce, contributes almost nothing of practical value towards a solution of the urgent social questions with which the Commission had to deal".

The Broken Home

Not least of these questions was the problem of the broken home. Fortunately for our society the vast majority of couples achieve a successful marriage, living happily in spite of their differences, accepting the complexities facing the responsibilities, and bringing up their children dutifully. Another section, styled a minority, but still too large, succeed only in ruining their married life almost beyond repair. Too many again of these unhappy couples actually broke up their homes completely, creating this problem of the broken home. The causes are many and varied. Many parties ought never to have been married in the first place, no matter how pleasant the atmosphere or sacred the ceremony.

How often, too, has distinct unsuitability been overlooked because of an anticipated offspring, and the marriage been urged to save what is called "the situation". How often the misery which ensues leads to another addition to the number of broken homes.

A Magistrate's View

Mr. Claud Mullins, the London magistrate, points out in his book *Marriage Failures and the Children* that matrimonial difficulties are by no means solely or even mainly, matters of law. "My experience convinces me that a high proportion of those who had obtained a decree of divorce, or of those who had been granted maintenance orders in the courts had applied under some misapprehension. In obtaining these orders large numbers of wives had, in fact, made life more difficult for themselves and for their children." The inference to be drawn from Mr. Mullin's opinion is that those seeking relief in the form of separation orders or in a final severance by a decree of divorce should seek, or be able to seek, the advice and opinions of those people who have a wide knowledge of what these orders and decrees mean. Petitioners should be able to have the advice of those capable of offering sound guidance; those who should be ready at every opportunity to direct the steps of those in matrimonial trouble.

Manchester Guardian Weekly asks: "Has the time come to admit, with what safeguards, the principle of divorce by

(Contd. part way down next page.)

again the matters dealt with in "Men and Women in Society" and consider particularly the problem of personality as it is affected by the changing structure and pattern of industrial organization.

In 1906 when the Union for Social Service was established, its sole object was declared as :—

> "To inspire social service with the religious spirit and to direct the religious spirit towards social service."

The methods by which this was to be implemented were outlined as :—

> "By careful study of social service problems of modern civilization from the religious standpoint, educational work to promote knowledge of social questions, more particularly among Unitarian and Free Christian and Kindred Churches.
>
> "The endeavour to arouse and develop a definite consciousness of social responsibility in these Churches."

In reminding the people in our churches of these objects there is need to emphasize that the necessity for their implementation is a religious imperative for this time. We appeal for a deeper social awareness and a livelier concern for the work we are striving to do. We need more subscribing members, more churches in affiliation. It is the fiftieth year of the Union's existence. Our appeal is for much greater support so that 1956 may be a year in which Unitarian social service goes forward.

UNION NEWS

Subscription to the Union is 2s. 6d. per annum (maximum). Church Affiliation fee is 5s. Payments should be sent to Rev. Arthur Peacock, 55 Ellerton Road, London, S.W.18.

Men and Women in Society, a report of a commission concerned with the study of the social implications and religion is available price 1s. Copies may be had at Lindsey Press Bookroom, 15 Gordon Square, W.C.1.

Have you seen *Builders of the Kingdom*, by Arthur Peacock, small pamphlet telling the story of Unitarian pioneers on social service (4d.).

Churches affiliated to the Union are reminded they undertake to hold an annual witness aimed at stressing the need for bringing the religious spirit into religion and the spirit of religion into Social Service.

DIVORCE—*Contd. from previous page.*

mutual consent?" This is the major question considered by the Commission. Nine members believed that divorce by consent, or in any form, was disastrous to the social stability expressed in marriage. Nine other members held that a divorce should be granted if it could be shown that the marriage had broken down irretrievably, even if no offence such as adultery or desertion was disclosed.

There we are faced with two seeming extremes of opinion. Though both sides might agree that no partner of an unhappy marriage wants to *rush* into divorce, yet both sides cannot agree that there can be little hope of a marriage ever holding together after the partners have been separated for seven years. What is the difference *in effect* between this situation and the one entailed in "divorce by consent"? How cogently is this brought home when we realize that one or both parties to separation orders are often living, more or less permanently, with someone else.

Wife's Pocket Money

I agree also with Mr. C. R. Hewitt, in a recent article in *The Listener*, when he states that "the marriage of to-day is exposed to greater risks, that women are no longer content to endure the treatment which in past times their inferior position obliged them to suffer". They expect of marriage that it shall be an equal partnership, and rightly so.

In this particular the Commission have recommended that a wife's savings accumulated from the housekeeping money should belong to both husband and wife equally. One wonders how this unequal treatment in the matter of savings from housekeeping can ever have been exercised. Where is the justice in handing over to the husband, to dispose of as he pleases, all savings that a wife may have managed by careful handling of the household budget to have put aside?

The Commission has proposed three new grounds for divorce :

(a) wilful refusal to consummate a marriage.
(b) artificial insemination without the consent of the Husband.
(c) mental defectiveness with violent or dangerous propensities after detention in Institution continuously for five years.

In order to encourage partners to come together again, the Commission propose that desertion for two periods amounting together to at least three years, within three years and one month of presentation of petition, should be substituted for the present ground of divorce of three years continuous desertion. This will prevent partners from being penalized through the failure of attempted reconciliation; but this new recommendation can lead to obvious abuse.

The Commission has paid tribute to the work of the Marriage Guidance Council, and their faith in it is gratifyingly expressed by their recommendation that the work of the Council should be helped and fostered, e.g., by financial help from national and local funds.

My final comment underlines the remark of C. R. Hewitt when he refers to the strong feeling of the Commission that "*the whole process of preparing for marriage, and getting married, must be given more attention. Getting married is too easy.*"

II. RACE RELATIONS

By Tom Wardle

(Mr. Wardle has travelled in recent years in Asia, South Africa and United States and made the study of this urgent problem his special concern. He has given evidence before the U.N. Commission on South Africa. Mr. Wardle is Lay Pastor at Stannington, Sheffield.)

THREE years ago when I visited Geneva to give evidence before the United Nations Commission on the Racial Situation in South Africa, I heard a fellow-witness, Rev. Michael Scott say :

"The theological implications of the race problem are still in need of being worked out. When the Human Rights Declaration was drawn up South Africa refused to sign the Declaration because she was unable to subscribe to the doctrine of racial equality, one of the reasons being that they do not believe in 'the dignity and worth of the human person and in the equal rights of all men and women' without some qualification as regards race. Here then is a problem for the theologians; what are the grounds for the belief which many Christians have traditionally held about racial equality? Some have held that humanity is one like Adam and so created in God's image, but many in South Africa identify the African people with the children of Ham who are therefore destined to perpetual servitude."

The emphasis is upon a theology of race, not an ethic, and the reason for this is that, with the exception of war, there is no other contemporary problem which takes us back so directly to the foundations of religious faith and belief, as the problem of race relationships.

The Three Stages

There are probably three phases in the contact between people of different races who set out to seek each other. In

the first phase they are charmed to learn that where they expected difference there is only similarity. Most people whose contact with other racial groups remains on this level, preserve this view. It does no harm, but it does little good because it is superficial, uncompelling. The second stage is reached when relations become more intimate and extend into a wider area of human interest, habit and belief. Then comes the uneasy discovery that there are differences, differences which can shock, bewilder and disturb. It is at this point that so many people break off friendships and fall back on trite generalization about race to justify their attitude. Some may even swing right over to positions of racial hostility after this experience. This applies to people on both sides of the colour-line. It is a tragic collapse of spirit.

The third phase is reached by men and women who though they endure this, do not abandon the search. Persuaded that there is something more ultimate than custom and mentality, they stay with the problem and eventually win through. What they win through to is the true discovery of man, and that means too the discovery of themselves.

Man to Man

When we contemplate the shame of South Africa and the Rhodesias, the agony of Kenya and Morocco, the despair of Jamaica, we are looking at problems which may be *describable* in economic and social terms—land-hunger, detribalization, the impact of industrial society on simple, agricultural peoples—but they constitute together a deeper problem, definable only in terms of a relationship between man and God, that is in a theology.

The root question is not that five-sixths of the population of South Africa live in humiliation and disfranchisement, not that Kikuyu people live over 500 to the square mile in their reserves while the settlers in the White Highlands live one to a square mile, not that the Baganda are insulted and the Nyasis betrayed, not that unemployment and low wages keep Caribbean workers in squalor and want; not that Sheffield transport men refuse to work with immigrants; no, the question is, why? Why can men feel thus about their fellow men, indifferent to their welfare, often callous, sometimes cruel? The answer is that they lack an adequate reason for feeling any other way about them.

Who will provide that reason, and how will it be provided? The question may well turn out to be the most important of our time. Behind the growth of Communism we can recognize too clearly the problem of the haves and the have-nots—in Russia, China, Indo-China—but do we see too the more subtle but far more powerful motive of outraged human dignity in other parts of the world? There is something so insufferably offensive about being humiliated because of a mere accident of birth that men will suffer and die, and sin, immeasurably, to vindicate themselves. The power that they find to do this is equivalent to the reverse power that men find for the task of reconciliation when they have made the discovery of man in a brother of a different race.

Who will provide the theology of race, and how will it be provided? The formal Church is in difficulties over this. There is little New Testament guidance in a legalistic sense, the Authorities hardly touch on it; but worse, the whole history of modern European colonialism and the history of the colour-bar itself is so intimately tied up with Christian missionary activity that the confidence of non-European peoples in the Church is low. Even to-day, imperial and settler interests are too directly reflected by Church policy. Africans and Europeans, said the Archbishop of Canterbury after a recent visit to Africa, are not equal in the sight of God, they are "equal in the love of God," which ingenious dictum provides doctrinal sanction for the *status quo* in that unhappy continent.

Some Positive Achievements

There are brave Christians, African and European, who are fighting for standards of Christian relationship in all areas of racial tension to-day, but like their predecessors in the war on slavery theirs is very much a revolt of the Christian against Christendom. Men like Scott, Huddleston, Luther-King of Alabama, Collins and Soper, are preaching a gospel of racial brotherhood that has tremendous moral and theological implications, implications not realizable within the limitations of their churches' history and doctrine. Yet they speak with power and effect. Since the war there has been a vast increase in the study of racial and colonial questions. A number of new organizations have come into existence for this express purpose and show amongst their sponsors clear evidence of the interest of churchmen. The Anti-slavery Society and the International Friendship League existed before the war; they have intensified their activities in race relations. Newcomers in the field are "Christian Action" (which takes a special interest in the race issue); Racial Unity; The African Bureau, founded by Rev. Michael Scott; and "The Movement for Colonial Freedom"; which has branches in many colonial areas. The Church Missionary Society and the Society for the Propagation of the Gospel have sought, in the teeth of severe criticism, to bring the facts of the situations in Kenya and South Africa to the notice of the British people. Methodist International Houses in London and Liverpool have helped African and Asian students feel at home, the Society of Friends has formed a Race Relations group and sent personnel to South and Central Africa and to the Detention Camps of Kenya. All these and other bodies have co-operated with the United Nations Association, the British Council and Colonial welfare officers in their work to improve understanding between races. In most cities there is now an African Council, an International Club or an organization looking after the interests of coloured immigrants.

The Great Awakening

Yet the problem is by no means solved. It might be said to be only now presenting itself. So long as non-European racial groups remain a minority, or so long as they are content to accept a subordinate status in a white-dominated society, the "problem," for the white man, does not exist. But throughout the entire world the coloured man is awakening to a sense of his own dignity, his significance as a human being. He is asserting his right to full recognition of this status, and this raises questions more far-reaching than the ending of the colour-bar. It raises questions of national independence. It suggests a world of the near future where the overwhelming majority of its population, which are coloured, will have achieved political equality with the white man. It suggests an ending of white industrial and commercial privilege in the colonies. It suggests multi-racial governments in Central, Eastern and South Africa with a preponderance of black citizens in them. It suggests a Russia, a U.S.A., a Britain, more heavily multi-racial than at the moment and with non-European influences bearing strongly upon them.

Who has prepared us for this in our thought and attitudes? No one. All the work that has been done and is being done in the field of race relations has been either on the welfare or the political side. Though one meets hints of it now and again, there is little that has been done towards the mighty and revolutionary task of re-adjustment to the new situation. Some indication of the terrible tensions that are building up through this lack may be seen in the Southern U.S.A., in Kenya, Morocco and Brixton. When the issue becomes clarified and people see that not only their pride but many of their cherished interests, economic and social, are involved, it is then that one may expect serious trouble to break out as indeed it has done in certain parts of the world.

To meet this need we must have a concept of man, and a technique of human relationships that is capable of being understood by men and women within and without the European or the Christian worlds.

A plea for this was put forward recently by Mr. Soetan Sjahrir, one-time Prime Minister of Indonesia:

"The essential task of modern man to-day, whether he comes from the East or the West, is to rescue himself from the abyss by endeavouring to fix again his known position, and re-establish his absolute presence, his destination in the

cosmos. In all this he must be led by standards of truth, beauty and kindness, which form together the components of human dignity. The universal values are to-day no monopoly of the East, nor of the West; these are the tasks of fundamental man, and are valid whether he considers he is obeying the orders of the Almighty, or whether he considers man as a being finding his centre in himself."

The Unitarian Movement in Britain is restricted by size and finance in the amount of practical race relations work that it as a body may do, but it is not restricted theologically or historically from helping people to think their way out of the problem towards a new doctrine of "fundamental man". To do this effectively there is a need for increased *personal* experience of racial problems and more serious sympathetic study of the issues which lie behind them. But it is a task for which our Movement is pre-eminently suited. It may be that thus we could speak to the condition of our time in a manner which would bring the response for which we pray.

End of Social Service Supplement

WHY AND WHEREFORE?

(Every week questions on religion and the history of Unitarianism will be answered in this column. Please send us your questions. We regret that no private correspondence can be entered into regarding them.)

Why Don't Unitarians Celebrate Holy Communion?

THE short answer is that some of them do. It is usually reckoned that about half of the Unitarian Churches in this country hold a Communion Service at certain stated intervals, and in addition, there is always a celebration of Holy Communion at the Annual Meetings of the General Assembly.

But no supreme importance is attached to the Communion Service by Unitarians, and it is probably true to say that the majority of them never participate in this particular rite. Why is this?

Some abstain because, like the Quakers, they feel that all stylized rites and ceremonies are a hindrance rather than a help to worship. Others feel that the service of Holy Communion is too intimately bound up with orthodox Christianity, that it implies the acceptance of Jesus as God, and presupposes certain highly dubious conceptions regarding the efficacy of the alleged sacrificial death of Jesus. It is felt, in other words, that the Communion Service is first and foremost a dramatization of the orthodox doctrine of the atonement.

Some Unitarians object to Holy Communion simply because they feel that its symbolism is objectionable. To them, the invitation to consume the body and blood of Jesus, albeit in the symbolic form of bread and wine, is aesthetically repugnant.

In view of the foregoing, it is perhaps legitimate to ask why some Unitarians *do* celebrate Holy Communion. It is worth noting that many Unitarians dislike the name "Holy Communion". For them, all services are, or should be, services of Holy Communion with God. They would prefer to call what is normally called the Communion Service, the Commemoration of the Lord's Supper. This, they feel, helps us to look upon it as a simple rite of commemoration, recalling the heroic life and death of the Master, a fitting occasion for the renewal of Christian discipleship. In some Unitarian Churches, the bread and wine are not actually consumed, but many still feel that the partaking of a simple symbolic meal in remembrance of Jesus, has a unique appropriateness which is in no way dependent on the acceptance of orthodox dogma.

Australia: Melbourne: The Unitarian Fellowship of Australia (founded 1950) has recently passed its sixth birthday. Although the fellowship has a much wider scope, a local congregation meets for service fortnightly in the Henry George Club Room, George Parade, City. These services have been maintained without interruption since the inception of the Fellowship.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Trampled Flag

SIR,—The article from Melbourne and your consideration of it make profitable reading for the thoughtful. There is one assumption in them both which seems to me, from thirty years' experience and observation, to be quite misleading. I am moved, with heavy anxiety, to contradict it.

We can fix on it by quoting, Sir, your remark. "Unitarians have not been backward in taking part in this battle of religious conviction, but Unitarians at their best have been above the battle".

This is what we like to think about ourselves, but it is all untrue. There has been a battle; that is true. But Unitarians have not been in it. The battle has been lost by Unitarians, but they never fought. They did not fight, not because they were above the battle, but because they were merely negligent. Everything has gone by default.

No positions have been thought out. No leadership has been attempted, no stations taken up, no ranks closed, no engagement sought. The sentries have slept, and our only shots have been aimed at one another.

We have made a cult of evasion, have doted on feebleness, avoided all candour, and been contented with confusion. I have heard that young men coming into our ministry have taken alarm. Well they may. They had better ask themselves in the most solemn privacy of their hearts whether they have, or have not, heroic intelligence. For somebody must summon the spirit to turn a tide far gone in retreat. If they have no hope of this being done they must be prepared for a life-time of going backward, and they should be told that this is an experience not easy to laugh off.—Yours,

Edinburgh. *Wallace Tavener.*

Marriage and Divorce

SIR,—Mr. O'Dell in his article "Marriage and Divorce" is trying to establish a very dangerous principle and one which is quite contrary to the spirit of a free-thinking movement such as ours. The idea that one should not break or defy foolish and unjust laws but obey them and agitate for reform is one that has been put into practice in Nazi Germany and Soviet Russia, with deplorable results. Imagine a man sending human beings to gas chambers and agitating for reform of the laws against Jews! The idea is monstrous. Did Jesus in the wheat field tell his followers "you mustn't eat, this is the Sabbath—I think the law is unjust, but we will agitate for a change—meanwhile abstain from eating"? No, he said the "Sabbath was made for man, and not man for the Sabbath." The idea that the State and the Law are more important than the individual is one vicious lie of National Socialism, and indeed of a good deal of what is called Democratic Socialism in our day. The other is that the interests of the state are identical with the needs and relationships of human beings.

One of the most flagrant examples of the moral bankruptcy and utter incompetence of the State and the State Church in the field of human relations is to be found in their treatment of marriage and divorce. Anyone who sits through a session of a divorce court can verify that for himself.—Yours,

Rotherham. *N. J. Teape.*

A Newcomer's Criticism

SIR,—I am a newcomer to Unitarianism. It is about six years now since I began attending Unitarian services. I have since then got to know three Unitarian ministers well and to one owe a great debt for his personal help in guiding me through a sea of personal troubles and anxieties. I have enjoyed friendship with men and women in several congregations. But to date, while convinced about the Unitarian faith, I am not on the roll of any one congregation. One reason is my work takes me about a great deal and I have no settled home. The other is that while intellectually convinced about the truth of Unitarianism I am hesitant to take the step of commitment because there are aspects of Unitarian practice that worry me.

Let me give an instance. I came lately to the anniversary service which opened the General Assembly meetings. I imagined this would be for Unitarians "a great occasion". I had not been to such a service before. I entered the church a few minutes before the service began and was heartened to see so many people present. But I sensed no feeling that here was a great

occasion. A movement waiting quietly for a great united act of praise and thanksgiving. There was no feeling of great reverence. There was a lot of murmuring in the pews.

One more thing. There was a public meeting on the Thursday of G.A. week. It was about the Liberal doctrine of God and Man. Here, I thought, might be called the Unitarian answer to Billy Graham. Conway Hall, I thought, would be packed with Unitarians from all over London. I imagined the meeting would be advertised as a Unitarian rally to the general public. So far as I know no advertisements appeared but what struck me forcibly was that even London Unitarians did not turn up to this gathering and make it a real inspiring rally. When the Baptists have a public meeting at their annual meetings they bring their people to the hall in charabancs from local centres. Everyone gets a sense of belonging to a great and mighty movement.

All this boils down to a simple yet vital matter. To me the disappointing thing about Unitarianism is its great lack of imagination. It seems revealed at every level. In the conduct of worship, in the presentation of literature, in the organization of public meetings and campaigns. There seems a lack of understanding of the common interests and concerns, emotions and yearnings of simple, ordinary people.

It is this lack that makes me hesitant to join. When I talk about it to Unitarian people, especially church officers, I meet with the response, "Oh, that kind of thing isn't in our tradition". But surely a tradition that is a living tradition does not just cling to the old. Does it not reject the old when it is outworn, absorb the new when it is helpful and possess always a capacity to adapt itself to new conditions and situations?—Yours,

Anona Weatner.

MISS BARR IN THE KHASI HILLS

By Mary Lawrence

(Miss Lawrence is an American who visited the Khasi Hills last year.)

ONE of the high points in my round-the-world trip was a three day visit to Miss Margaret Barr who was then nearing the close of her work in Shillong. On my return to Calcutta Miss Barr's friend, Mrs. Ray, met me and asked, "What do you think of Margaret?" I well remember my enthusiastic reply, "Taking the simile of a peg in a hole, the Khasi situation is a uniquely shaped hole, and Miss Barr fits!" Mrs. Ray vigorously nodded approval.

Within the first few hours I saw the urgency of Margaret Barr's emphasis on education. I admired her forthright approach to the unique situation and no small task it is, since the majority of the Khasi Unitarians have no access to schools. Furthermore, the Khasi churches are purely democratic, because Rajom Kisser Singh made them so. It was forced upon them from the fact that they have no trained native ministers. There is inherent strength in any democratic group, hence leaders must be informed and wise. Margaret recognizes that strength, and so has laid far-reaching plans to develop that leadership.

While there I was impressed by many things. When she and I entered the Laban church she sat beside me on the rude bench, but she was soon invited forward to assist in the service. That was masterful, for she, a minister, had not reduced the authority or the responsibility of the native leaders. I observed her Sunday School and her day-school where attentive boys and girls learn far more than simple lessons in religion or first and second form material—they were learning how to work, to play, and to live together. Team work is one of the first essentials in training primitive people. I ate breakfast with her "family," five Jungle Boys and two granddaughters of Mr. Singh, and I was astonished at their mature capacity to assume household responsibilities. I talked with two Shillong ladies, one English and the other Khasi, and from them I gained the strong impression that they were heart and soul in favour of her methods.

On talking with Margaret I found what her philosophy and approach were, and I breathed a sigh of relief that here at last I found one worker in the foreign field who did not impose on her people a pre-conceived occidental plan, but who found out first what they needed and helped them to do it. It is the organic way, and the best to which the orient would respond. There is so much of the Khasi way of life which must not be uprooted, but there are other elements which they should be led to eliminate, to improve, or to change. Her part is to evaluate, and to help them to help themselves.

You can imagine my joy, when, later, Margaret wrote that her work in Shillong was at a point where she could leave it in the hands of those whom she had trained. That her next plan involved a jungle centre is still another master stroke, but at what a price of devotion! But, if her jungle children and youths cannot adjust to a city like Shillong, then she is right to go to Kharang. The description that Mr. Findlow gives of her training indicates that they are getting what they need. Would that many, many more could receive it! But her influence is as wide as the whole Khasi Hills, for when the Unitarians gather in Annual Meeting, Kong Barr is the centre of their affection and devotion.

THE INQUIRER

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NEWS REVIEW

ADVANCE CAMPAIGN

The campaign, as carried out by Unity Church, Bolton, was preceded and accompanied by an intensive publicity drive, in which full use was made of posters, window bills and press advertisements. In addition, some 5,000 copies of a specially prepared leaflet were distributed in the densely populated district around the Church. A copy of the leaflet and a personal invitation card were also sent to every subscribing member and supporter, and lapsed members were visited by the Minister or members of the Advance Campaign Committee.

The actual campaign began with a short week-night service of prayer and dedication—what the orthodox would call a prayer-meeting—on April 6. Then on Saturday, April 7, there was an informal inaugural meeting at which the Rev. John Kielty gave a hard-hitting but much appreciated talk. He reminded those present that if our Churches were not as flourishing as they might be, it was because the "faithful few" were not faithful enough. Mr. Kielty also conducted the All-Present Services the next day. During the weeks which followed, there was a series of public meetings on various aspects of the Unitarian Faith, and in addition, an "Any Questions?" session. The speakers included the Rev. Principal Fred Kenworthy, the Revs. A. B. Downing, R. W. Sorensen, Margaret Barr, J. Gordon Davies, J. Harry Smith, E. G. Lee and E. S. Price, and Messrs. Leslie Proctor and H. B. Moore. Perhaps the most successful meeting was that addressed by the Rev. R. W. Sorensen and the Rev. Margaret Barr. Mr. Sorensen's racy good humour and infectious enthusiasm were particularly appreciated.

There were also special services each Sunday. The preachers included the Minister, the Rev. A. J. Long, who attempted to set out in popular and provocative fashion just what the Unitarian Churches stand for, and also the Rev. Benjamin Gill (the President of the District Association) and the Rev. Margaret Barr, who attracted a congregation numbering 100.

The preacher at the Sunday School Sermons, when there were the usual three services and the traditional procession around the neighbourhood of the Church, was the Rev. Dudley Richards, who brought the whole campaign most effectively to a close. At the evening service, nearly 200 people, led by the Minister, took part in a solemn act of rededication, and there has been a definite increase in Sunday congregations since then. In the main they are not new people. The campaign did bring in a number of strangers, but they have not remained, and the effect on lapsed members was quite negligible. But the efforts of those four weeks have most definitely brought new inspiration, encouragement and enlightenment to the existing congregation, all of whom agree that the campaign has been immensely worthwhile. It has already been decided that the Advance Committee should continue in being, and that there should be a further series of meetings and discussions next winter. The faithful few, in short, have decided to be more faithful, to take their Unitarianism more seriously.

Ditchling: One of the most stimulating evenings for some years past was enjoyed at the Old Meeting House, Ditchling, on May 11, when there was held a "Brains Trust" on moral and ethical questions. The Question Master was the Minister, the Rev. John Rowland, and the panel consisted of Dr. Ernest Green (Chairman UNESCO Committee on Adult Education), the Rev. Richard Feilden (ex-President of the Cambridge Union), the Rev. Terence Perry (Congregational Minister at Hassocks) and Dr. Jeremy Goring, for Pastor-in-Charge of the Forest Gate Unitarian Church. The questions dealt with covered a very wide field, and there was a strong suggestion that another similar evening would be appreciated in the near future.

Liverpool District: Members of the Unitarian congregations at Birkenhead, Bootle, Liverpool (Gateacre, Hamilton Road, Hope Street, Mill Street, Toxteth and Ullet Road), St. Helens, Southport, Wallasey, Warrington and West Kirby, gathered together in the Bootle Unitarian Church on Wednesday, May 23, for the annual meeting of the subscribers to the Liverpool District Missionary Association. The President, Mr. Charles E. Booth, J.P., occupied the chair.

At the outset all present stood in silence in memory of the Rev. D. Glan Morgan, Mr. W. E. Oates, J.P., and Mr. F. Dunn. Greetings were sent to the veteran Mr. David Paterson who, at present unable to participate in the battle, had sent his word of encouragement. The President welcomed the two newly settled ministers—the Revs. S. R. Butler, at Gateacre and St. Helens, and the Rev. E. Wild, at Warrington, and the return of the Rev. C. A. Piper who has chosen to spend his retirement in a district he served so well for many years. Mr. Booth also referred to the forthcoming departure to Leeds of the Rev. B. L. Golland, of Hamilton Road and Bootle. In his remarks on the report, presented by the Ministerial Secretary, the Rev. E. W. Hill, he spoke of the recently completed survey made of the district by a G.A. Commission the report of which had now come to hand and would be considered by the Executive Committee. The Treasurer,

(Continued second column following page)

THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 10th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ABERYSTWYTH, New Street Meeting House, 11, Mr. IRWYN NICHOLAS
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Rev. ARTHUR W. WALLANCE
APPLEBY, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. E. HATTON
BATH, Trim Street Chapel, Unitarian, 6.30, Mr. F. WALKER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARCHER
BELFAST, First Church, Rosemary Street, 11.30, Dr. H. J. McLACHLAN, 7, Rev. MARGARET BARR, Church Anniversary
BERRIES GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WASHINGTON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BRADFORD, Unitarian Church, Hanoverscale Road, 6.30, Rev. MAURICE JOHNSON
BRIGHOUSE, Church of Messiah, Broad Street, 11 and 6.30, Rev. G. J. G. GRIFFIN
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGREGOR
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EVERSON
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDMAN
BRADFORD, Broadway Avenue, 1.15, Rev. J. S. PETRIE
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RAYMOND JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Supply
BRISTOL, Oakfield Road, 11, Mr. R. L. NICHOLSON, 6.30, Miss F. BRADFIELD
BRISTOL, Unitarian Church, Trenchard Street, 3, Rev. G. PETTS
BURY, Bank Street, 11, Rev. F. M. RYDE
CAMBERLEY, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. RHYS JONES
CARLISLE, Unitarian Church, Lowther Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JAMES NICHOLSON
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BERNARD THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, Rev. J. KELLY, 6.30, Rev. C. A. PIPER
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNEST SHAW
CHORLEY, Chapel, Adlington, 10.45 and 6.30, Rev. KENNETH TWISS
CLEVEDON, South, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEHOUSE
COLCHESTER, Highwood Road, 11, Sunday School, 6.30, Rev. ALLEN WILLIAMS
CORSTON, Free Christian Church, Bath Street, 6.30, Supply
CROSSENS, Unitarian Church, Hawthorn Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CRAIG (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. S. MURPHY
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTON
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. M. E. GREENLY
DEVIZES, Old Meeting House, 10.45, ——
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GRIFFIN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Dr. F. D. MAYER-KLEINER
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. HILL
DULWICH, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 93 Constitution Road, 11, Rev. A. E. POTTS
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. L. J. HOUSE
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. F. SOWELL
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GLOUCESTER, Barton Street, 2.45, Rev. BARBARA THOMAS
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CHESS
HALL CHAPEL, Halo Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWLES, 6.30, Women's League Service
HARTFORD, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISH HILTON
HASTELEY, Great Meeting, Baines Lane, 11, Rev. RALPH E. GODDARD, 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TOWLES
HULL, Park Street Church (Unitarian), 6.30, Supply
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. W. BRADSHAW
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH (S.S. Anniversary)
LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. ERNEST PENN
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MARSH
LEVENSHULME, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. McELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. C. A. PIPER, 6.30, Mr. G. CRAIG
LIVERPOOL, Bootle Free Church, 11, Rev. BRIAN L. GOLLAND
LIVERPOOL, Domestic Mission Mill Street, 6.30, Rev. J. KIRK MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Rev. JOHN KELLY
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDALL PRICE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. ARTHUR PEACOCK
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30, Dr. DOROTHY TARRANT
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. L. I. MACINTYRE
LONDON, Ilford High Road, 6.30, Mr. C. S. DENCE
LONDON, Islington Unitarian Church, Upper Street Pearson Hall, 6.30, Rev. A. V. PEIL
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. PEIL
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. R. W. SIMPSON
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 11.15, Mr. H. CUMMING
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. F. HANKINSON
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newland Road, 6.30, Mr. JOHN WILSON
LYTHAM St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. HELLABY
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. FORTH
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. WEISE
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BEVERIDGE
MANCHESTER, Mosman Church, Ancoats, 10.45 and 6.30, Rev. W. HYLL WARBURG
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JAMES GILL
MANCHESTER, Rusholme Street Mission, 6.30, Rev. R. L. HOWDEN
MANCHESTER, Strand Chapel, Whitefield, 10.45 and 6.30, Rev. STEWART H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11, Rev. A. W. VALLANCE, 6.30, Mr. J. P. TINDLE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MAPPLE, Unitarian Hall, 31 Sandgate Road, 3 each Sunday
MIDDLETON, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. D. C. DIXON
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOWER
MORLEY, Christian Church, Scatcherd Road, 10.45 and 6, Supply
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORLETT DODDS
NEWCASTLE (Staffordshire), Brunswick Unitarian Church, 10.30 and 6, Rev. F. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KNOWLES
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELSHAW
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OSWALDTWISTLE, Lord Street Chapel, 10.45, Student, 6.30, Mr. F. G. MARSH
OXFORD, Manchester College Chapel, 11.30, Rev. F. SOWELL RICKS
PENDLEBURY, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. L. HOLLINGWORTH
PENN LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Mannamead Road, 11 and 6.30, Rev. E. H. KNOWLES
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DOMMEE
PORTSMOUTH, Museum Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. STEVENS
PRESTON, Unitarian Church, Church Street, 6.30, Rev. W. A. M. HELLABY
READING, Hosier, The Meeting House, 6.30, Rev. I. RUSHBY
ROCHDALE, Blackwater Street, 10.30, Mr. T. STOTT, 6, Mr. D. MILLS
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TOMS
SALE, Ashbrow Road, 11, Rev. JAMES GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKES
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MARSH
SHEFFIELD, Paternoster Old Chapel, 11, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WALKER
SHEFFIELD, Unity Church, Crookesmoor Road, 11, 3 and 6.30, Mr. T. WARDLE, S.S. Anniversary

Continued on following page

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Continued from previous page

SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TEELY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Supply
SOUTHAMPTON, Kell Memorial Hall, Bellot Vue Road, 6, Rev. H. J. ROBERTSON
SOUTHEND-ON-SEA, Eversley Road, 11, Children's Church, 6.30, Miss M. GRIFFITH
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HARRISON
ST. HELENS, Cotteridge Street, 6.30, Rev. STANLEY R. BEVILLE
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Supply
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Supply
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CRADDOCK, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashfield Road, 6.30, Rev. G. KIMBER
TORQUAY, Unitarian Church, 10.45 and 6, Mr. A. L. PEARCE
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Congre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
WALLASEY, Memorial Church Manor Road, 11 and 6.30, Rev. HOWARD W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MADDOX
WEST KIRBY, Brookfield Gardens, 11, Rev. MADDOX JOHNSON (also 6.30, 1st Sunday in the month)
WESTON, Flemington, 6, Miss Eva GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BERRY DAVIES

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. GRAHAM GEORGE
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.2; Unitarian Half-Hour broadcast, 4.15, Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PARKINSON, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Supply. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOWMAKER, Meetings as advertised
BOORAL COMMUNITY CHURCH, Austin Road, Stanford (Vic.), 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOWMAKER

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANDREW CROMBIE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. HARRIS
WELLINGTON, Services suspended. Enquiries—Mrs. Warren, Tel. 41 - 252.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11 Sunday School; 7, Service, Rev. HARRIES C. REEVES

(Continued from previous page)

Mr. S. N. Rimmer, presented the accounts and appealed for more subscribers. In moving the time-honoured resolution of thanks to the Ministers, to which the Rev. Maurice Johnson responded, Mr. J. L. Oates stressed the necessity of paying ministers adequate stipends.

Mr. H. R. Poole, M.A., Secretary of the Liverpool Council of Social Service, was the guest speaker and spoke very interestingly of the work his Council undertakes. It lies mainly in three directions—(1) in the preventing of overlapping, (2) in the provision of information and (3) in acting as trustee for and the administration of certain charitable funds. Mr. Poole began apologetically for it seemed to him somewhat presumptuous to speak to an audience of Unitarians on the subject of social service. He was heartily thanked for his address as was the Bootle congregation for its hospitality.

FIFTY YEARS

The Attercliffe Unitarian Congregation marked its 50th Anniversary in the Shirland Lane Chapel, Sheffield, by holding a three-day celebration, May 10, 13 and 14.

The celebration concluded with a public meeting and conversazione held on May 14, which brought together a goodly company of members and friends from our churches in the Sheffield district. Mr. H. E. Fishburn, who has served the congregation as chairman for 42 years, presided and after giving a cordial welcome to members and friends spoke briefly of the hopes and experiences of the congregation. While two wars and the movement of population had dealt severely with the hopes of the founders, there had been much of helpfulness in the experiences.

Dr. Alfred Hall made reference to the founding of Attercliffe when the Rev. J. E. Manning was minister of Upper Chapel, and to the association of ministers and assistant ministers of the Chapel with the new movement at Attercliffe. In the early days it was thought that the new congregation might prove to be the largest in the Sheffield district. At that time churchgoing seemed to be largely practised in Attercliffe; the calculations based upon the facts of fifty years ago had not come true; the small fellowship which maintains the church to-day had served and continues to serve the cause with the faith that courageously faces difficulty.

The Rev. Dr. H. J. McLachlan and the Rev. J. H. Smith spoke of their ministerial association with the congregation and paid tribute to truly worshipful spirit and the friendliness which marked its life. The Rev. G. S. Whitby conveyed the greetings of Upper Chapel, Mr. H. R. Bramley, those of the Trustees, and Rev. E. A. Davies, those of the District Association, and Dr. Wood, those of the Lay Preachers' Association. The final speaker was Mr. T. H. Mobbs who, for eleven years, has generously served the congregation as lay preacher-in-charge. Musical items were contributed by members of the Upper Chapel Choir.

Sheffield and District Women's League: Most interesting meetings were held on Thursday, May 10, at the Attercliffe Unitarian Church. It was the exact 50th Anniversary of the opening of the Church building at 4 p.m. on May 10, 1906. It was a special honour and privilege to have been invited to hold the meetings as the beginning of the Anniversary celebrations.

After the usual Executive Meeting, the gathering moved into the Church where a service was conducted by Miss Ada Short, of Unity Church.

A Wreath for Udomo (by Peter Abrahams, Faber and Faber, 15s.) is a novel about a small group of Africans who plan and bring about a revolution in their homeland. When Udomo becomes the first native Prime Minister of "Panafrica", he realises more and more the truth of the axiom which he has so often quoted: "Politics is the art of the possible". It is in fact this realization, and as a result of it, his circumspection, that eventually turns some of his own people against him, and he meets a tragic end. The dramatic episodes are forceful and exciting but it would be a far better novel if there was a deeper insight to the main characters, Europeans as well as African.

R.L.

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